

15. May-HA0HAYA3-, taking tliem by
the ears,
lead tiie cows with their calves from CKLT
three (de-
structiYe -enemies), as the owner leads
a goat to
drink.¹

Site*. H. (T.XXTQ

The deity is A<pi; the *Rishi** are SuDto and
Pms.TiBffT.B-A, or
either 01 them may be the *R is A**; the
metre of the first nine
verses is *Gdytstri*, of *tike* remaining six
Prdgdtha.

si. j. A0NI, do then protect us by great
wealth from
every niggard and mortal foe,²

2. 0 thou who wast bom loved, no
human anger
can harm thee,—^thou only art the lord
of night.³

3; Son of strength, auspicious in
brilliance, asso-
ciated with all me gods,⁴ give us all-
desirable wealth.

4. That sacrificing mortal whom thou,
AGNI, pro-
tectest, the niggardly cannot separate
from wealth.

¹ S&yana in this interpretation reads
vatsam na for *vateam na*[^]
and explains it as *vafaa-tahitdh*.
Sauradevyali he explains as
"cows," i*.*. coimected with, or won in,
battle (*sauradwam*).

* *Sdm& Teda*, I. i. 1. 1. 6. Sayana
explains *makobhih* by
mdhadbliir dhanaik, or by *pfy'dlhih*, "by
OTH worship." In "Hi**
comm. on the Sama Y. lie takes it as
mahtMUhpdlanaih, "by
thy g^eat protections." *Arat&h* also may
either mean "from the
non-giver/" or "from the non-giving (*i.e.*
niggardliness) of every
one."

* Sayana explains this₂ that we will
protect thee from men by
day, and thou wilt protect thyself hy
night .from evil spirits, as
fre thec biuna brightest

* Sfyana reads «a *no vawa upamd**?
(from v. 9; for *sa no t?t*>-